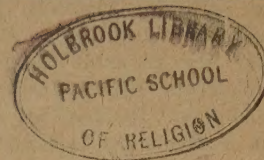


The American Friend

Old Series
Vol. LI No. 4

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New Series
Vol. XXXII No. 4



C'est La Guerre!

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The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For March 5—Watching for the Kingdom
(Scripture Mark 13:1-37)

ARE WE, TOO, ASLEEP?

It is increasingly difficult these days to keep up with tax changes, ration coupon values and alerts, to say nothing about finding time to enter the prayer closet and shut the door. Jesus said, "The Kingdom of Heaven is within you." That is about the last place we would have thought to look for it. A pilgrimage to some far land is more romantic—and easier. Someone imagines a conference of evil spirits. They discuss the question of hiding from man the fact that he is divine. One suggested, "Let us hide it deep within man himself; he will never think to look for it there."

During the last week Jesus took his disciples to the Mount of Olives to pray. Taking Peter, James and John deeper into the garden he asked them to watch and pray while he went still farther. Presently coming back he found them asleep and said, "Simon sleepest thou? Couldst not thou watch one hour?" Jesus again went away to pray and returning, found they had gone back to sleep. And a third time returning, he found them sleeping. I have sometimes wished I might have been with him there in the garden, and that He might have found me awake, especially that third time. But I'm not sure I should have done any better than the disciples. There is something of eternal finality in his word to them that third time—"Sleep on now, take your rest." He was saying, you might as well sleep now; the hour of struggle is past; you might have shared in it; you have missed your opportunity.

MISSING LIFE'S OPPORTUNITIES

So many interesting things can happen when a man is asleep. Russell Conwell tells the story of a group of college students who were making a trip around the world. One night the captain told them their ship would pass in sight of Mt. Vesuvius next morning at five o'clock and that he would have them called in time to come on deck. When the stewards called, some got up but others went back to sleep. It so happened that on this particular morning a great explosion blew a large part of the moun-

tain high into the sky, creating a marvelous spectacle. When the sleepers came on deck about eight o'clock and learned of the phenomenon they clamored to be taken back. But the captain said, "You were called, you slept on, you might as well go back to bed."

To show the importance of alertness relative to the coming of Christ's Kingdom, Jesus gave an arresting parable about Ten Virgins. The Five Foolish went to sleep without oil supply. The Five Wise had oil—for themselves. Maybe there is a connection between the fact that they had none to spare and, "They all slumbered and slept." One thing in this story has always intrigued me. While both the Wise and Foolish slept, someone remained awake—"At midnight a cry was heard, 'Behold the Bridegroom cometh.'" I wonder who he was.

What a vast amount of sleeping there is in our churches today! There is enough talent and money, if stirred into activity, to enable the Gospel to be preached to all people and bring the Master's Kingdom here on earth. I wonder if we shall sleep until some Quisling persecution pressure will shock us awake. Why do we wait until "Judgments are in the earth," before we learn righteousness?

FREDRIC E. CARTER.

For March 12—The Fellowship of His Sufferings

(Mark 14:10-15:20)

PETER—BLASPHEMER AND SAINT

In Matthew, Mark and Luke's list of the Apostles, the indisputable place of leadership is given to Peter, and the place of shame and eternal dishonor belong by universal consent to Judas. Peter's primacy was not one of office, but that of character. I doubt not but that he was leader among the fishermen on the lake as well as among the townsmen of Bethsaida.

The disciples thought in terms of a temporal kingdom. Faith in an idea caused Peter to leave his nets. They soon found that Jesus never spoke of the Roman yoke. Peter was perplexed and disappointed, but he soon came to love the new leader. It was love—a mistaken love, yet a love that would have saved Jesus from Calvary. Faith in an

idea was dying, but he was finding faith in a person. That faith came to consciousness on the road to Caesarea when he answered Jesus' question, "Whom say ye that I am?" Fellowship with Jesus even though his disappointment hurt, brought to him a transforming experience. Faith has its root not in words, but in experience. Faith in a thrilling idea is not faith in Christ. That kind of faith has its value. Without it Peter would never have followed Andrew to Jesus.

When at Capernaum the crowds deserted Jesus he asked, "Will ye too go away?" It was Peter who made the immortal answer, "To whom shall we go? Thou hast the words of Eternal Life." When I read of the incident on the lake, his answer at Capernaum, and the confession at Caesarea I do not wonder that first place among the twelve was given to Peter. When I read of his failures I wonder he was not classed with Judas.

THE INNER STRENGTHENING

None heard such words of praise—none such scathing rebuke—"Blessed art thou" and "Get Thee behind me Satan." At one time companion to Jesus on the mountain top and at another cursing and swearing that he did not know him. Lifted with Paul to the seventh heaven, and again with Dante we find him in a horrible pit. Through the Gospels a man of sand; fleeing, cursing, denying, weeping. But on the day of Pentecost before the Sanhedrin he becomes rock, and was ever after till on that day in barracks square in Rome he hung head downward on a cross for the sake of his Lord.

Out of these shameful falls and final victory comes the mighty truth of forgiving love and restoring power of Christ. "Lord, how oft shall my brother sin against me and I forgive him—until seven times?" Jesus said, "Until seventy times seven. Peter needed that limit. So do we all, and beyond. I fancy that Peter may have anticipated with the poet, 'O to Grace, how great a debtor.'"

In the last chapter of John we read the conversation between Peter and Jesus—when three times Jesus asked, "Lovest thou me?" Finally Peter answers, "Yea, Lord, thou knowest all things, Thou knowest I love Thee." Years later Peter wrote, "Love covereth a multitude of sins." Love covered sand—denying—sleeping. Christ said to him, "I will give thee the keys of the Kingdom of Heaven." The key to the Kingdom of Heaven is love. Heaven is closed to everything but love. It will open to every man, whatever his sin, if he can truly say—Thou knowest my sin, but Thou knowest I love Thee.

FREDRIC E. CARTER.

THE AMERICAN FRIEND

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ERROL T. ELLIOTT, Editor

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EDITORIAL

Friendly Financing of United Service

RECENTLY a Friends Meeting reviewing and planning its annual budget became aware that the item for United Service through the Five Years Meeting had been set during the time of depression and had not been raised in keeping with economic improvement. They resolved to do something about it and forthwith raised it fifty per cent. Splendid. (As a beginning).

We wonder how many other Meetings across the Five Years Meeting have drifted from year to year in that same fashion. Not for many years has there been such a high level of income for Friends across America. We rejoice with Meetings which are paying their debts, burning their mortgages and otherwise securing their future. Yet the receipts for the united work have not reflected this change in any sizable amount. What was your Meeting giving in 1933 and what is it sending ten years later to this important work?

To be sure there are answers immediately forthcoming. Since 1933, taxes have jumped upward to an unprecedented degree. They have been woven into our whole economic life—visible and invisible, painful and painless. We meet them at every turn. Costs of living have gone upward. All of these we recognize. Yet there is no one who would say that the economic welfare of Americans in general, allowing exceptions, has not vastly improved.

Finally we recognize the call that Civilian Public Service has made upon some of our Meetings and individual Friends (but not all of them). Various branches of Friendly service rightly ask our support. But if there are to be Meetings from which support comes there must be an organized body of Friends—a denomination in which resources are to be found. The Five Years Meeting of Friends in America stands solidly as the one large and important corporate expression of its several Meetings. It is *our* church, or denomination, whatever terminology you prefer. Being *ours* it is also *our* responsibility.

These services have been financed through what is commonly known as the "United Budget." The necessity of a word such as "budget" may obscure

the essential life which it fosters. Here is money that walks, talks and lives. It goes into five areas abroad and others in America where the Friendly Mission is maintained. It supplies literature and a program of Christian Education used by our Meetings and schools. It keeps a fellowship of Young Friends growing. It serves the areas of peace and temperance and brings a few rays of evening light for some of our retired ministers and workers. And last (though you could hardly expect *us* to say "least") indirectly THE AMERICAN FRIEND rests in some measure upon this united support. The Five Years Meeting is the fabric that holds a large body of Friends together among the other Christian denominations today. Let us give it creditable support.

The end of the fiscal year, March 31st, is drawing closer. There should be a moving concern to make this year far exceed any of the past twenty years. To that end each issue of THE AMERICAN FRIEND until April will carry articles and reviews which present some important service in this program which is *ours, mine, yours*. In this issue the Mission Board speaks. In the meantime will Friends bestir themselves to meet the expanding day into which they are called? Will the balance sheet reflect their concern and their faith on April first? We believe they will!

Annual Sessions of the Service Committee

THE annual sessions of the American Friends Service Committee, as held recently in Philadelphia, have come to be a focal point on the calendar of many Friends. They come "from the East and the West, the North and the South and sit together" under the weight of world concern. These are not occasions for reviewing accomplishments alone but for facing responsibilities. The backward look is taken but for guidance toward the future.

The Service Committee in its growth of twenty-seven years, from a small labored beginning to a program expending nearly two million dollars annually, seems to retain a sense of dependence upon Quaker guidance. This has by no means been the case with many other Quaker institutions which, in

ratio to their prosperity, have tended to move from the Friendly ranks toward a secular control. The Service Committee remains Friendly in concept and practice.

There are reasons for this. The program of the Committee is not merely one of action with a horizontal scheme of social service. The meetings move easily into the group silence, "centering down" into the eternal will, and out again into Friendly planning. Here is found the saving grace. So long as *there are times* when one can scarcely distinguish between the Meeting at worship and the Meeting for business, so long as our groups plumb the depths of eternal currents, then move out again gathering and blending the spirits of members into plans of action, the Service Committee or any other Friendly enterprise will continue to belong to the Kingdom of God and to the Society of Friends. But if we forget God and cease to quest for his will, we do so at our own peril and to the loss of those whom we would serve. Then we lapse into a kind of organized charity. We become a machine rather than an organism.

Perhaps there is no better way of reporting the recent sessions than to point to the series of three articles by the Executive Secretary, beginning in the previous issue of THE AMERICAN FRIEND. There is a story simply and briefly reviewed for Friends who are busy and also concerned.

C'est La Guerre!

AMERICA has been shocked by the reported atrocities of the Japanese military upon defenseless prisoners of war. What a screening of such stories will reveal ten years from now is not known, but it is safe to assume that the heat of conflict is not conducive to a cool analysis. *What* happened, and particularly *why* it happened, will require more angles of research than is possible now. People who remember the deflation of propaganda after the first world war can hardly be censured if they receive all stories with some reserved judgment. The release of these accounts at a time when the fourth war loan drive was lagging represents a timing too obvious for comment.

We do not question here the integrity of those who reported but we do recognize the fact that no one, or few persons, can compass every angle of these reports. That atrocities have occurred we do not doubt. No less than others we have felt the sickening revulsion against this sadism which is to be roundly condemned wherever found. As cruel as war is, all of us expect that some modicum of decency should be retained, even between "enemies." There is sometimes a strange kind of sportsmanship even on the battlefield. In keeping with that fact unarmed men who accept the idea of the right of violent self-defense, but who cannot exercise it, merit either arms or protection.

It is to the credit of men that even in war they can conceive a code of ethics and that they can be

shocked when it is violated. It is possible to retain some semblance of ethical behavior but it is difficult. It is at this point that action in war often takes an unpredictable turn. It is hard to retain a sense of chivalry in one area of the war system when in every other phase of the ghastly business men are carefully trained all the way from the bayonet thrust to bomb planting to kill, torture and craze their enemies. One cannot easily play one part of his training routine while in battle, then suddenly switch to another set of emotions when the enemy surrenders. Mix this psychological fact with a fanatical devotion to a cause, misplaced as it is, and one can readily expect some sordid tragedies to result. The Bataan affair becomes understandable though not excusable.

But we cannot settle at this point. It is not enough to review and explain Bataan in particular or atrocities in general. These merit our consideration because of what they reveal about war itself. War is not subject to refinement. We cannot graduate it toward civilized behavior and thus edge it out of existence. The next war, if it comes, will be more despicable than this one. When it is on, the hardest blows in the quickest time on the widest possible scale seem then to be the less costly way out. The only difference between the next war, if it comes, and this one, will be in a more highly mechanized barbarism.

During World War I we heard all over France a word for it, "C'est la guerre"—it is war. If one did not know where to lodge blame for some unhappy event he merely shrugged his shoulders and said, "C'est la guerre." Although not always spoken seriously it had a particular appropriateness when accounting for the unhappy state of France and of the world. It was a recognition of the widespread plague of war which touched and infected every institution and relationship of men. There was no way then and there never shall be a way to quarantine war so that it will not infect all human conduct. War, being itself the great atrocity, will issue in acts of savagery. There is only one answer, destroy the institution of war.

Why were helpless men tortured on Bataan? It is war! Why are women weeping all over the world today for homes and families that can never be restored? It is war! Why are children starving by thousands? It is war! Why is the stage being set for a possible Armageddon of races? It is war! Yes the French have the word for it—*c'est la guerre!*

We may fly mad at the reports of atrocities, brew our cauldrons of vengeance against that awful day when we can pour out "judgment" on a helpless enemy. But if our eyes were not too heavy to see, our ears too dull to hear, and our hearts too gross to understand, we should make these stories a spur, not only to a just condemnation of atrocities, but also to repentance and consecration for the task of destroying the number one mass evil on earth—war. We should resolve to plant in every nation and race the seeds for a better harvest.

E. T. E.

World Service of Friends

By Clarence E. Pickett

WHILE there has been relatively little immigration to the United States during the past year, the demand for services to persons who have come recently and who find difficulties in adjustment to our life, continue to be important. Powell House, established in New York as a service center to refugees, now has about fifteen hundred people calling upon it for various services each month.

THE FUTURE OF FOREIGN RELIEF

The establishment of the United Nations Relief and Rehabilitation Administration by forty-four sovereign nations and the increasing tragedy of the wholesale destruction of property and life on a global scale makes essential the exercise of foresight and planning to be able to respond to opportunities that may be opened to us. The major responsibility for mass relief will of necessity, it seems to us, be borne by governments. However, we, with other private agencies, are being constantly consulted with regard to services which might be rendered by private agencies and it is expected that during the coming year the pattern of operations which will be available for us will become much clearer. Before us always is the double problem: how can we effectively cooperate with other private agencies and with government and at the same time maintain a sure sense that the service we are rendering is an expression of the Spirit and life of our Committee and of the Society of Friends. In all planning which is done, it is of great importance for us, since the United States will probably be the richest and most powerful country in the world, that we shall give of our resources in abundance, but shall do it in such a way that the sensitiveness and spiritual concern of peoples in the receiving countries are brought into the planning and execution of all relief efforts.

CLOTHING COMMITTEE

While the collection and distribution of clothing may seem to be a very humble service, it has now grown in volume until it is one of our major operations. It offers the opportunity for wider participation in the work of the Committee than any other one enterprise. On the Clothing Committee's contributor list are the names of about eight thousand women. Many of these names represent entire groups, so actually many more than eight thousand women have

This is the second in a series of articles reporting activities of the American Friends Service Committee. They are taken from the Annual Report of the Secretary.—EDITOR.

contributed toward the making and collection of 400,000 articles, including over 24,000 Christmas gifts, netting about 122 tons during the past year. The cash value of these contributions is approximately \$255,000. These have been distributed to seven countries and Civilian Public Service men, Japanese Relocation Centers and other places in the United States. The educational service rendered through the work of the Clothing Committee cannot be overestimated.

SOCIAL-INDUSTRIAL SECTION

Penncraft

Full employment now enjoyed throughout the country may seem to make a venture like Penncraft a voice from the past. It may well be, however, a harbinger of future efforts. Every member of the Penncraft community has been more than fully employed during the past year. The finances of the enterprise are in good shape. The building of community spirit, however, is not easy, especially because of the intense preoccupation of every member of the community. A new store building and food locker plant have been completed by the efforts of the community and are in full operation. This was carried through with practically no financial assistance from our Committee. A farm of 253 acres has been purchased looking toward the next step in the development of the use of the land as a means for absorbing unemployment. It is interesting to note that of the fifty young men from Penncraft who are in the armed services of the country, a number have already expressed a desire to return to Penncraft and to develop a homestead as a way of life in the postwar period. In view of the inevitable large-scale unemployment in areas where the coal and steel industries are the main financial support, it seems clear that the significance of Penncraft may be very great. And it is proposed during the forthcoming year to make further studies, along with interested persons in the community and in the coal and steel industries, as to how the experiences in Penncraft may be extended into other areas.

Work Camps

The drafting of young men has made the development of the work camp program more difficult during the past year. It was possible, however, to have seven camps with 174 persons in them. The jobs they have undertaken range all the way from repairing school buildings in one of the very low income counties of Kentucky to developing a playground in a Negro housing development in Chicago. It is interesting to see the way in which, due to the interest of the persons who participate in this program, projects tend increasingly to be located where interracial contact is afforded.

Race Relations

Events in the country have pressed to the fore our concern with regard to race even more fully than we felt it a year ago. The relocation of Japanese Americans into the normal currents of American life has gone on at an accelerated pace. Hostels have been located by our Committee in three cities, and through these hostels about seven hundred sixty-eight people have been relocated.

In Hawaii, our office has dealt primarily with this same problem, rendering personal services to Japanese and Japanese Americans whose way of life, and often whose means of support, have been severely disturbed because of the war. Also, in cooperation with West Coast offices of the Service Committee, repeated visits to the Government Relocation Centers have been made.

In Indianapolis, developments at Flanner House, a Negro community center, seem to give some indication as to types of projects which might be developed which would help to relieve some of the race tension, especially as they center around inadequate housing. The project here is the building, on a self-help basis, of decent housing for persons of modest income. With this as a beginning, it is proposed during the coming year to expand our program in the field of race relations. It seems probable that our principal service is not that of propaganda, but of the development of projects in which people of different races can jointly participate.

(To be concluded in next issue)

Brothers in Something

By Emelia Fogelklou Norlind

Member of Sweden Yearly Meeting

THE French author, de Saint Exupery, describes his religious experience in the face of a menacing death. Bombs and fires and searchlight surrounded him. But after all the horrors, and while bodily still in their midst, all fear left him. He knew France was lost, and all was lost. But a new certitude of oneness and unity of all life was suddenly his. He saw all the ordinary people in a new light. He understood why democracies had failed. "You must be brothers in something."

In the years when I had the opportunity to study early Quaker history from first hand material in Friends House, I was very much struck by the fact that in these early years there was no visible leader. They were brothers in something. They could have answered as the old vikings to the question who was their chief. The answer was, "We are kings; all of us."

When you read, "the first publishers of truth," or the early letters, there is no spirit of leaders and led. There is the sense of a holy band, mobilized from within on this great adventure, going out by twos or, on a certain occasion, by seventies. In the documents of "first publishers" it is striking that all of them, when received, carry the same dignity. They simply are God's ambassadors, one to this town or village, another to that. Remember the words of their oldest historian, William Sewell, "Besides George Fox there were many others who had had their immediate experience independently."

When they met they were brothers in something, and at least one of these was a woman. I take this very fact—those eight or more who after the commonwealth war and its social discussions had had such revealing experiences independently—as something unheard of in the history of religion until then. There had been teachers and disciples, or adherents, but I see nowhere else an original fellowship like this as the very first beginning of a religious movement. George Fox's "gospel order"—perhaps unconsciously—was a real restoration of the initiating historical fact. No other religious society remained as a fellowship of fellowships, no other so faithfully took women in with men in the great task set before them.

I know nothing in Fox's life more important to us who live now, hungering for a Christian type of unity, than the deep resolution which he matured in his terrible prison. This was to restore the

fellowship fact in giving this constitution which provides every man and woman in the society with a possibility of direct service which is in itself an education to cooperative work in smaller or wider circles.

He "abdicated" from the position which others presupposed him to have, that of thinking continually in terms of old "triangular churches," with pastors at the top. There is a charming utterance from one of his "gospel order" voyages, in the Barbados as to how he had to go off so that every one of them might come back to "their own teacher." Each one had a new start, not only of individual salvation but also of fellowship experience of a new kind in the history of religion.

The older type of unity, the "triangular" one with its monarch—king, pope, or pastor—at the top, has more or less remained the prevailing one even in churches or religious societies. The listeners, or the adherents, as disciples seek the teacher, or man at the top, rather than "their own teacher."

In the so-called democracies—at least in the one to which I belong—there is a confused muddle of attitudes towards unity or community. Most people live, (1) in a patriarchal church, (2) an individualistic family, (3) in the world of business or other work, as a competitor, (4) in a group subordinated to military rules, and (5) in one or two small groups, where they are equal members of a fellowship. This abnormal change of attitudes and community patterns in one single person makes for lack of personality as well as lack of unity.

We cannot return to the "triangular" order entirely, other than is done in dictatorships. If we believe in the deep nearness to Christianity of real, true democracy—we must attain to the organic unity of the body and the different limbs, serving each other in their mutual and differentiated ways. You must be brothers in something. For otherwise, the temptations to individualism, or servility, or dormancy, or mute dead consent, or meaningless opposition—all of these old customs will suffocate the intended democracy, or more or less slowly change it back again to the archaic "triangular" form of unity, which has nothing to do with the "gospel order."

We must revive and understand the great initiative in early Quakerism, where men and women had met God independently, and therefore could form

the nucleus of a new type of religious unity, the type that "democracy" unconsciously presupposes, but hardly consciously works out into education.

From *News Bulletin*, Friends World Committee for Consultation.

VOICE FROM THE SYMPHONY

Rodzinski's speech delivered during intermission on the Broadcast of the Philharmonic-Symphony, Sunday afternoon, January 2, 1944, sponsored by United States Rubber Company.

EDITOR.

As it is my birthday today, I asked my friends of the Columbia Broadcasting System and United States Rubber Company for a present that I would value more than any other. I asked for two minutes in which I might say a few words to you.

Everybody is expecting the coming year to bring important decisions, and it is considered by many as the beginning of a new era, which might bring us not only material victory but spiritual victory as well.

In our orchestra we have many nationalities, creeds, types, and temperaments. We have learned to forget our individual likes and dislikes, and our differences of temperament—for the sake of the music to which we have dedicated our lives.

I often wonder why we could not solve the world's problems on a basis of harmony. Think what a single individual in a symphony orchestra accomplishes by forgetting himself and giving up his individual traits and ambitions in the service of music! Why couldn't every individual and every nation in the world learn the same secret in the service of world harmony?

We hear nowadays so much about secret weapons of destruction, but we forget the existence of a seemingly old-fashioned secret weapon—love. The secret is easy to learn. It is simple. It is practical. It works. Some might call it cooperation, mutual understanding, teamwork, but it all springs from the same source of an all-embracing love for the whole of mankind, and for your neighbor in particular. The simple secret of loving and caring makes sound and happy homes, harmonious and prosperous communities, and peace-loving nations.

A great spiritual awakening is arising from the depths of human misery. It calls for a different way of life. It calls for a changed life for everyone. Only when every one of us and every nation learns the secret of love for all mankind, will the world become a great orchestra, following the beat of the Greatest Conductor of all!

Forwarded by MYRA BALDWIN.
Fairmount, Indiana.

The Mission Dollar

By Merle L. Davis

EACH year the official representatives of the yearly meetings meet as stewards of the responsibility and funds entrusted to them by members of the Five Years Meeting. For the members of the Mission Board that responsibility includes finding ways and means of establishing the Christian way of life among all peoples of the world. The purpose of the Board is to review constantly the lines of activities already established in the light of the changing conditions, to study possible new avenues of effective work, and to allocate the funds which are received so that that way of life may guide the souls of men.

We are now nearing the end of the fiscal year. For this period the minimum estimates from the fields in Africa, Cuba, Jamaica, Mexico, Palestine, Tennessee, and Western Indians in Oklahoma indicated the need of \$51,500. This amount would provide \$33,896.92 for the salaries, child allowance, partial medical fees, some transportation, and pension premiums for forty-seven people who are employed by the Board. For the care, upkeep, repairs, taxes, and insurance of property valued at \$379,376, including one hundred twenty-three buildings, \$2,397.56 was included in this year's budget.

Office expenses, including postage, telegraph, printing, and literature was allocated \$2,285. The three hundred seventy-three educational institutions under the care of the Board, with 27,791 pupils enrolled, will receive from American Friends this year the amount of \$2,740. These same institutions raised last year for themselves from fees collected \$78,777.35. For the work of the four hundred twelve meetings and congregations, with 16,022 members, our budget granted aid amounting to \$5,165.78. The meetings received \$12,224.88 from their own membership last year.

We are giving this year to our medical department in Africa the amount of \$1800. With our aid the staff there last year performed one hundred eighty-five operations, aided in the delivery of one hundred fifty-four babies in the maternity department, cared for 1882 patients in the hospital and treated 24,100 dispensary cases.

Interdependence and cooperation among Christian denominations is becoming increasingly necessary and valuable in face of the world trends today. The \$354 which we contribute to that is very insignificant in comparison to the value which we receive from this nationwide interrelation of the leading denominations. Then there are always expenses which can not be foreseen. For

these the Board set aside \$2,873.74. The Mission dollar provides these services, if all of those dollars are received.

THE TRAVEL FUND

But what does it not do? None of the amounts indicated above provide for the travel of those thirty people to and from Africa and Palestine, for which the yearly meetings are raising the additional amount of \$15,000 for the Special Travel Fund. This was calculated on the basis of \$500 per person, which will probably be sufficient when war conditions make travel somewhat normal. But the health of some of our workers is deteriorating so that we fear that it is not going to be possible to await those more normal rates. The present cost is three times the basis on which the calculation was made.

The costs of materials and medical supplies for our hospital in Africa has so increased that it has not been possible for Dr. Bond to continue all the services formerly offered. Part of our medical work will be discontinued for approximately three months this year. This same increase in the cost of living has thrown additional embarrassment upon our missionaries. They are not complaining, but we know how close they have to figure their living costs in order to live within their means.

In addition our members should know that we are not meeting certain expenses for our work and workers which we should do. For instance, an automobile is absolutely necessary for most of our workers. The fact that we assign them to certain work obligates them to have a car. Yet we make no provision to help them buy that car, nor to pay the transportation on it to the field. It is not because the Board members do not realize our responsibility, but because the Mission Dollars provided will not stretch that far. This is only one example.

CHANGING NEEDS

Another condition exists about which our meetings should be aware. Years ago young people just out of college could be employed. Their salaries could well be comparable to their age, experience, and previous income. But the conditions are rapidly changing. As the people on the various fields of work become more experienced and educated, we are required to employ people who are also better equipped for their responsibilities than in earlier days. Consequently, we must find older people, who have additional financial obligations, and are able to command higher salaries. If we are to be able to employ such, we will

have to pay more. Three recently appointed missionaries gave up positions with the salaries of \$1920, \$3000, and \$3400 respectively per year to accept appointment under the Board at \$1200 per year. Such devotion is to be admired, but should the church require it? The changing conditions require our devotion as well.

IN MEMORIAM

Roscoe Calvin Coffin entered upon the adventure of the "Great Beyond," Sunday morning, February 13, after sixty-eight years of usefulness to mankind and the Kingdom of God.

In 1896 he was graduated from Friends Academy at Pleasant Plain, Iowa, and from Penn College at Oskaloosa, Iowa, in 1905. He also received the degree of Master of Science from Penn College for special work and investigation in rural sociology.

Roscoe Coffin accepted a call in 1905 to become Y.M.C.A. secretary for Fari-bault county, Minnesota. In 1908 he became state secretary of the Y.M.C.A. in Illinois, and in 1909 went to Duluth, Minnesota, as educational director of the Y.M.C.A. In 1911 he became assistant state secretary of the Y.M.C.A. in Minnesota, and eleven years later became state secretary, serving in this capacity until 1932 when he retired.

In addition to his life work in the Y.M.C.A., Roscoe Coffin was active in many other forms of Christian service. He was one of the organizers of the Minnesota Federation of Churches, which he long served as secretary-treasurer. He was active in the Minneapolis Church Federation, serving during the past few years as recording secretary of the board of directors. For a number of years he was superintendent of the Farm Boys' Camp at the Minnesota State Fair.

His affiliation with the Society of Friends was lifelong and he built into his life and character the principles maintained by Friends. He was an earnest, humble and devout Christian. He was a member of the permanent board and board of finance of Iowa Yearly Meeting, and a trustee of William Penn College. His interests and activities also included the program of temperance reform in Minnesota. He served as president of the Minnesota Temperance Movement until two years ago when the United Temperance Movement was created, at which time he became its treasurer.

In 1914 he married Isabella Grace Reid who survives him. Two of his three sons, Wilbur and Gordon, survive him. While we mourn his departure, we rejoice in the life and influence of this man of God, Christian statesman, and faithful Friend.

God Made Today—A Sermon

By Robert E. Cope

"This is the day which the Lord hath made; we will rejoice and be glad in it."

PSALMS 118:24.

IN the one hundredth eighteenth Psalm there is a familiar verse which most of us have considered to be a reference to the Sabbath, and in our thinking we have transferred it to the Christian Lord's Day: "This is the day which the Lord hath made; we will rejoice and be glad in it."

The Psalm itself gives no indication that reference was being made to Sabbath observance. The whole Psalm breathes a spirit of thanksgiving and praise for God's protecting care, and it represents the Psalmist and the people of God as entering the sanctuary. It could, however, have been a reference to any number of occasions, and it is more than probable that the Psalmist did not have the Sabbath in mind.

THE VALUE OF A DAY

If such was the case, then, I think the verse takes on more of beauty and meaning than otherwise. "Today is a day which the Lord has created." Because God created it, we have a right to be glad and rejoice in it. The Sabbath, or Sunday, or the Lord's Day, or First Day is not the only day that has significance. Today, whether it be Sunday or Thursday, is the Lord's Day.

If every day is a day which the Lord has made, then it seems to me that we are faced with certain inescapable conclusions.

The first conclusion is that if today has been created by God, it must be beautiful. On first thought, we say it is impossible always to make such a statement. All of us have had difficult days; the days when everything went dead wrong; the days when we were forced to work in spite of pain and jumpy nerves; the days when we were confined to a bed of illness, had been for some time and it didn't look as though we were ever to be up and around again; the days when we received bad news; the days when we were seriously disappointed. All of these have come to us and have made us know that it is impossible for every day to be beautiful. Again, at the risk of being called a blind optimist, I would assert that every day can be beautiful—beautiful in spite of untoward events and disheartening environment.

That was something of the spirit displayed by Dr. Mary Bachelor of Hasseltine House who smiled a sweet, radiant smile when a friend was bidding her good-by. Knowing something of Dr.

Bachelor's physical frailty the friend said, "You do well to smile, Dr. Mary." Still smiling the doctor replied, "I believe if I furnish the smile on the face, God will provide the mood in the heart."

The second conclusion is that if today is a day which God has created, then we should use care and judgment that we squander none of it. Perhaps that comes to my mind with particular force because I find it so very easy to waste time. I have never been precise and methodical in my ways, and occasionally I wake up with a start to find that I have wasted many precious minutes and hours that might have been put to better use.

As I went into a downtown building on a beautiful, late winter day, I met two women who were coming out. I overheard one of them say, "I suppose I'm going to let all of these beautiful days go by, and then when it is bad and cold again—" By that time they were too far away for me to hear what would happen when it was bad again, but from her tone of voice I knew that she knew she should be washing windows or cleaning house or hanging out the drapes or whatever it is one does when the days are beautiful. Her self condemnation was that she was wasting the beautiful gifts God had bestowed.

Dewitt Talmadge once wrote, "The present moment alone is ours. 'Now is thy treasure possessed unawares.' Today is a day which we never had before, which we shall never have again. It rose from the great ocean of eternity, and again sinks into its unfathomable depths."

"This is the day which the Lord hath made." I will use it to the best advantage because he will never make this day again.

A DAY OF HELPFULNESS

From the writings of Charles Kingsley we have this, "Make a rule and pray God to help you to keep it, never, if possible, to lie down at night without being able to say, 'I have made one human being, at least, a little wiser, a little happier, or a little better this day.'"

Heartache and grief are all around us—homes are being torn apart, husbands and wives and children are being separated. Mothers, fathers, wives and sweethearts are beset with anxiety concerning men who are in far places of the earth. Gradually the casualty lists grow longer, bringing their inevitable train of heartbreak and sorrow.

These things are happening today, they will happen tomorrow and the day

after that—every day of which is a Lord's day. Because of us, someone should be made to know that it is indeed the Lord's day.

Not long ago I talked with a woman who told me of one of her friends who had been in a harassing and difficult situation. She did not think there was much she could do to help, but she felt she should do something, so she offered to go with the friend as she attended the court trial of a loved one. And the friend, knowing there was nothing else this woman could do, exclaimed gratefully, "O, it will mean so much just having you sit beside me."

Dr. William T. Stidger tells the story of a discouraged young colored minister to whom had come a great deal of trouble. Many things had gone against him. He was a carpenter and had built a church for his people. He had no sooner completed it than his wife, who had worked by his side, was taken ill and died. This, plus other trials, left him broken and hopeless. Then one day he heard of a radio sermon by an outstanding minister. He felt the minister could help him, so he went for an interview. He was cordially and sympathetically received, and remained in the minister's study for a long time. When he came out there was a new light of faith in his eyes, and he said, "What a man he is. When I went into his office all the stars had fallen out of my skies—but one by one he put the stars back again."

The stars have fallen from the skies of a multitude of people. If we sincerely search for those people, we can find them. "Today is the day which the Lord hath made," and if today we can help put the stars back into someone's sky, we will have worthily used the day.

THEY ARE ALL GOD'S DAYS

The fourth, and last, inescapable conclusion we must draw is that if this is the day which the Lord hath made, then it must be as sacred as every other day he has made.

We cannot but recognize that in the past much good has come from a faithful observance of Sunday as the Christians Sabbath. We know that a great deal of harm is now being done because of the widespread disregard of Sunday observance. But the question comes as to whether or not Christians, who recognize God's living presence every day, can permit themselves to do certain things on six days of the week which they will not permit on another.

The early Quakers took hold of a vital truth, I think, when they refused to consider one day more sacred than any other. They recognized the necessity of meeting regularly for public worship, and they recognized that the rhythm of normal life was needed, but for the most

part, they did not consider First Day any more sacred or holy than Second Day or Third Day. Not that they made First Day less sacred than did other Christians—rather, they tried to bring every other day up to the same level. All were days in which God lived and worked with his people. Why should not all days be equally sacred?

While we today do not agree in every respect with the testimonies of early Friends, I think their testimony to the sacredness of every day was a valid one. The question we should ask ourselves is

not, "Can I, as a Christian, do this thing on Sunday?" Rather, "Can I, as a Christian, do it on any day of the week?" In our concern about going to the house of worship on the first day of the week, we should not forget to hold fellowship and communion with our God on every day of the week.

Every day is the Lord's day, and because it is we can see beauty in it, we should never squander it, we should use it to be of service and we should recognize its sacredness.

feat a strong and effective world organization after the war ends.

Eduard C. Lindemann, of the New York School of Social Work, later in the conference expressed some of the fears already cited. He said that the strategy is being laid now to defeat any efforts to establish a new world order based on internationalism. He quoted from letters between Senators who defeated plans after the last war, for our participation in the League of Nations and the World Court. He drew a parallel between the methods used then and those that are in the making now.

HOME MISSIONS REVISED

The Home Missions Council naturally faced the implications of these and other serious trends that affect its program of action. Executive Secretary of the Home Missions Council, Mark A. Dawber, said in his annual report, "During the period of war emergency, home missions have been jolted out of their complacency and old routines. We have been obliged to face new problems of population change and adjustment. This has been done on an emergency basis, and in the case of some of the denominations, with the idea that when the war is over we can return to the old routine missionary tasks. This is an erroneous idea; the problems will not be over, but will continue and in many cases become more acute. . . . There is no phase of the missionary task that has not experienced a profound change." With prophetic insight and realistic thinking Dr. Dawber and his assistant, Edith Lowry, lead the Home Missions Council into its war and post-war ministry at home.

After sitting in the sessions of this annual meeting, and hearing of such significant Christian work being done here at home, one is inclined to feel that the Home Missions Council has the spirit of the Lord upon it as it goes forth, as well as His blessing upon its work.

SUMMER OPPORTUNITY

Directors, supervisors, and teachers are needed in the Vacation Religious Education project of the Church Federation of Dayton and Montgomery County, Ohio. The project aims to reach with vacation church schools and boy and girl Christian clubs a group of over eight thousand children who live in government housing projects and trailer camps, many of whom have no other religious contacts.

Workers to serve either on a volunteer basis or on salary are urgently needed. For fuller details, write to the Church Federation of Dayton and Montgomery County, 23 Davies Building, Dayton, 2, Ohio, requesting an application blank.

Missions Begin at Home!

By Robert M. Jones

THE annual meeting of the Home Missions Council in North America has ended, but its great work for another year has been mapped out in a ten-point program, which is worth the consideration of all Christians in planning programs and strategies adequate to wartime America.

Several members of Lafayette Avenue Meeting in Brooklyn, attended the three-day meeting in historic Marble Collegiate Church in New York City. This resume of the sessions is a composite picture of the significant gathering.

Are we losing the friendship pattern of life? This is a question with great significance today in American life, as one speaker at the annual meeting, pointed out. We are living in a period marked by conflict of ideals and ideologies, and lifetime friends come to the parting of the way, as they face differing solutions to present-day issues brought on by war. By implication, other speakers echoed this concern. The Director of the War Relocation Authority, Dillon S. Meyer, said in this regard, "We need to be reminded that the things that are taking place in this country today; oppression of minority groups, fostering of belief in superiority of one group over another on the basis of race, religion or political faith . . . are the same things which shocked us when they took place in Germany. . . . If the trend continues, it can mean only catastrophe for the principles which we always have held dear . . . which we pridefully call the American way of life."

Dillon Meyer went on to say that in the "Educational process which must take place if the catastrophe is to be averted, the church *can* and *must* play an important part. . . . In this battle against the forces of ill will, there is a challenge for the church to use its influence in helping the nation to maintain a course marked by justice, tolerance, opportunity—the essence of democracy, and the foundation stones of

the Christian faith." Dillon Meyer impressed us as one who is trying to handle a difficult situation without prejudice, and all felt thankful that a man of such fine Christian statesmanship is in this responsible position.

Another note of great importance he stressed was that the relocation centers should as soon as possible "be removed from the American scene, and their residents restored to normal ways of living." Eighty-eight per cent of the Japanese-Americans in these centers are loyal to the United States and have agreed to abide by the nation's principles.

TOWARD RECONSTRUCTION

Leon Henderson, the much maligned former head of the O.P.A. gave the first address of the conference. (Mr. Henderson is a graduate of Swarthmore College). He is now Chairman of the Board of Editors of the Research Institute of America.

In his brilliant address, he sounded both pessimistic and optimistic notes. In reciting the great unprecedented production of goods and services in America since Pearl Harbor, he showed how we have doubled our production of goods and services, with a steady growth of labor production. But, he warned, "unless reconversion to peacetime production is achieved smoothly, unprecedented unemployment will follow."

He described the two years ahead, beginning in mid-1944 as "crucial, with a decline in work opportunities, increasing insecurity, a bitter conflict in political philosophies and uncertain economic policies." Optimistically, he suggests that the war in Europe may be ended by mid-summer of 1944, and with Japan in 1945. And by 1946, he says, "a good program of real economic recovery, strength and integrity will be underway." He fears, however, that the same individualism and compromise which have affected the home front, will de-

Crescendo

By Arthur E. Morgan

FOR untold ages men lived in small, isolated communities. Twenty or ten thousand years ago these began to unite into larger units, sometimes voluntarily, often by conquest. That stormy process of unification seems endless, but probably covers not one per cent of human existence. Now, two centuries of technology provide physical conditions for world unity; but vast differences of attitudes and habits persist. The resulting crescendo of conflict foreshadows completion of a trend beginning before recorded history.

FORCE STEALS THE SHOW

As water flows out of a wash basin it begins to whirl. To a superficial observer that whirling motion, which nearly always accompanies outflow, might seem to be its cause. Yet in fact the whirling not only does not cause the outflow, but greatly impedes it. The whirling could easily be reduced by changing the design of the basin.

When a process of social integration is under way, force commonly intervenes and assumes the conspicuous role. The common assumption, that force is the cause of the resulting unification, is in error. Force nearly always debases the quality of unification and often retards it, even though appearance of unity is hastened.

Recent Germany is an example. German industry, thrift, and technology were gaining ground over the world, with increasing respect and acceptance. Then force took control, attempting to accelerate and compel unification. Had German force succeeded, the resulting unity would have been arbitrary, with unresolved stress and smoldering bitterness. Historians might have recorded that Europe was unified by force. That would be a mistaken judgment. Unification and integration were inevitably on the way when force "stole the show" and checked the course of social evolution. The same thing is true of Japan. Friendly cooperation would have made her the economic and spiritual leader of East Asia. Force, while compelling the semblance of unity, delayed its substance.

The United Nations would do well to realize that for unity—with peace—to endure, it must be spontaneous and indigenous, growing out of gradual recognition of common interests. Forcefully imposed unity may give semblance of peace, but will not create the reality. The tendency to resort to force to compel unity is unproductive atavism.

The war will be followed, not by peace, but by another armistice. Vast

changes of mental temper must take place before stresses can be relieved through good will and justice. Though progress be faster than ever before, probably centuries will be required for adjustments which must precede enduring peace. Some necessary changes concern attitudes which run deeper than forms of government.

CONDITIONS OF PEACE

Reliance on absolutes must give way to accepting the relativity of values. Absolute sovereignty must fade before recognition of mutual rights and obligations. Prior possession must cease to bolster privilege. Competitive indoctrination must give place to free, objective inquiry. Revelation, mystery, patriotism and class solidarity must not be exploited to maintain credulity.

Except as such changes take place, revolution may be only change of masters, without progress toward peace. Because such transition occurs slowly in you and me and others, peace will be delayed.

An armistice is not inevitably a period between wars. It is a breathing space, during which the nations may either make peace or prepare for more war.

At the war's end some essential conditions of peace will be lacking. If we should assume that victory gives us license to continue old prejudices, exploitations, injustices, and servitudes, then future wars may be more deadly than those past. If our realization of the world's need for peace pulls stronger than our prejudices and privileges, we shall undertake critical impartial examination of the stresses which cause conflict. We shall face those attitudes of ours which tend to frustrate the wholesome aspirations of others, and will undertake, by changes in our own attitudes and conduct, to remove the causes of strife for which we are responsible.

Self-justification is a great contributor to war. For powerful America sincerely to face its shortcomings would contribute greatly to world peace.

From a series by Arthur E. Morgan in *Antioch Notes*.

SCATTERGOOD MAY REOPEN

A concern has arisen for the reopening of Scattergood, near West Branch, Iowa, as a Quaker academy. Many of us have increasingly felt that there is a growing need today for the type of teaching and environment which will be in harmony with the beliefs and practices of the Society of Friends. Be-

cause so many Iowa Quaker children need and want this training, because Iowa is a strategic section of Quakerism, and because of the past traditions of Scattergood, it is the considered judgment of the Committee, in agreement with the sentiment in both Yearly Meetings, that Scattergood should be reopened.

We believe that a chief concern of a Quaker secondary school should be to give the students not only a solid foundation in the "tools of learning"—the English language, mathematics, etc., but also an experience in actual living. This can be accomplished by operating the ninety-two acre farm as an integral part of the school, with both faculty and students supplying much of the labor; and with the curriculum, as much as possible, built around the actual problem situations of farm living—gardening, dairying, repairing and care of property financial problems. Life will be presented as a unit, with physical labor, academic learning, the cultural advantages of literature and art, and the fellowship of cooperative effort and play all contributing to the education.

The school will be fully accredited as a college preparatory school. The four teachers to be on the staff will be well trained in the subjects which they teach, and will be selected with great care for qualities of leadership in rural Christian living.

The number of students desired is about thirty. These will come primarily from Iowa, including both Yearly Meetings. They should be Quakers, or at least strongly loyal to the beliefs of Friends.

It is the deep concern of the Committee that before the school starts we must have enough money subscribed so that we can see our way clearly. It has been decided that we should have a minimum amount of \$10,000 in money, livestock or equipment, subscribed by March 1, 1944, and we should like to have a maximum amount of \$20,000. This money may either be subscribed for the operating expense of the school or to apply on the recently acquired eighty acre farm. If the \$10,000 is not raised we feel that it is not advisable to start the school and all donations will be returned.

With proper management the farm should be a great help in providing funds for the successful operation of the school, and it is to this end that the committee is giving a great deal of thought.

V. L. PEMBERTON, *Chairman*
West Branch, Iowa

IRVING J. SMITH, *Secretary*
What Cheer, Iowa

Praying frequently helps us to pray fervently.

SKY ISLAND

HOWARD G. PLATT

Most refugees are able to find employment now—at more or less subsistence wages, but this makes vacations, as generally understood, impossible. The language difficulties of many of the refugees act as an almost insuperable barrier to simply going “anywhere” for a vacation. A place was needed where the expense item would be nominal, where they would be welcome, and where these refugees from Central Europe could learn more about American ways and customs, improve their use of the English language and restore their courage and confidence after their tragic experiences abroad. These are the problems to which Sky Island has addressed itself.

The physical background for this gracious interlude in the rather serious lives of many people is nothing short of magnificent. A very large and comfortable house is situated on very interestingly landscaped grounds. On the grounds are a tennis court and a swimming pool, the latter particularly loved by the guests. This estate is located about a mile and a half outside of town, near the top of an outlying remnant of the Palisades.

During the year the whole group was comprised of about fifty people: thirty-six guests and fourteen staff members. The guests stayed on an average of two weeks, being chosen and assigned to certain weeks by the staff at Powell House, New York. Including the whole season, one hundred and sixty-one guests were entertained.

Meeting for worship was held in the mornings shortly after breakfast. Even though the guests had limited background as to the significance of the silence, we were quite struck by the spirit in which it was entered into by the whole group. The meetings invariably seemed to grow in value as the stay of each group lengthened, leading to vocal participation by the guests as well as the staff.

The last scheduled event of the morning was the time for the six classes, which were organized on the basis of ability, as well as special interest. Much ingenuity was called for and displayed on the part of the teachers. The classes included studies in the American constitution and readings in contemporary periodicals, as well as ingenious devices in the teaching of the American language. The afternoons were generally free, with many of the guests swimming or sunning around the pool. One favorite occupation was walking to town for coffee and cake. Such innocent amusement was, strangely enough, fraught with some degree of danger, due

to what seems to be the tendency of a European to walk in the middle of the road!

Some of the guests were outstanding authorities in their fields and were generous with their talents. Among other occupations, we had a psychiatrist, lawyers, doctors, an art critic, musicians, an author, a newspaper correspondent, and a hairdresser of continental fame. Several gave lectures on their work. The staff in turn gave lectures on subjects including local wild flowers, the geology of the region and Washington Irving.

Relationships with the people of the town were most cordial. The food merchants went out of their way to be of aid. One wholesale farmer we dealt with couldn't do enough for us. He would drop his work and go to nearby farms to get what we wanted in case he didn't have it himself. I visited the town librarian early in the summer and asked concerning available lecturers, musicians and other people who might be willing to give of their time for this type of work. She gave me an extensive list of names on which to work. The fine relationships established by the hostel in former years were of great help.

As a result of simply asking people for suggestions, we had visits by choirs, trios, pianists, soloists and violinists. Mary Kelsey, from nearby Piermont, visited us on several occasions; one time to talk on some problems involving the Negro and on another to bring a Negro singer to entertain us. Bayard Rustin, also, came from New York to talk and sing to us. These and many others contributed their time and talents, and to them we are very grateful.

Doctors tell us that hearty laughter is better than medicine. One of the guests in thanking a staff member for her part in creating a happy experience at Sky Island said, “You don't know what this means; you can't possibly know. My husband has really laughed. I haven't seen him laugh for seven or eight years and I thought he had forgotten how.”

A letter that came to us from a guest who had been with us three years ago seems to show this continuing value: “The spiritual support and warmth I received at Sky Island left me fortified in my faith of the spiritual work and kindness of human beings, in spite of the everyday evidence to the contrary. Your care and kindness helped to build an island within me that is such a help at such a time as we are living in.”

Courage is fear that has said its prayers. Fear cannot live alongside faith; faith in God—faith in each other.

NATIONAL COUNCIL OF CHURCHES EMERGING

For some time the several interdenominational agencies have been working on a possible pattern of organization which would include all of their functions on the national level in one central body. Progress is being made.

EDITOR.

The Executive Committee of the Federal Council of the Churches of Christ in America at its bi-monthly meeting on January 18, approved and sent to its constituent bodies for study and action the proposed constitution for a National Council of the Churches of Christ in the United States of America.

The proposed Council would embrace eight interdenominational agencies—the Council of Church Boards of Education, the Federal Council of Churches, the Foreign Missions Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement of the United States and Canada, the United Council of Church Women, and the United Stewardship Council.

Prepared by a committee representing the eight agencies, the plan has already been approved by the executive bodies of the Home Missions Council and the United Stewardship Council for transmission to their respective constituent boards, but no final action has yet been taken by any of the participating organizations.

CONTRIBUTORS

FREDRIC E. CARTER—Executive Secretary of North Carolina Yearly Meeting, Friendly Road, Greensboro, North Carolina.

ROBERT E. COPE—Minister University Friends Church, Wichita, Kansas.

MERLE L. DAVIS—Executive Secretary American Friends Board of Missions, Richmond, Indiana.

ROBERT M. JONES—Minister Brooklyn Friends Meeting, 266 Washington Ave., Brooklyn, New York.

CLYDE A. MILNER—President Guilford College, Guilford College, North Carolina.

ARTHUR E. MORGAN—Former President Antioch College, Former Director Tennessee Valley Administration; President Community Services Inc., Yellow Springs, Ohio.

On February 17 Dorothy Pitman cabled from Buenos Aires that she is sailing for South Africa. Further statement will be made in the next issue.

OUR COLLEGES FIND NEW LIFE

By CLYDE A. MILNER

A year ago representatives of the Friends Colleges met, on four different occasions, to consider and plan a special program for reconstruction workers. Such courses were immediately established for enrolled undergraduates who were interested in this type of training. Because of changing governmental regulations, instruction had to be shifted from the undergraduate to the graduate level in order to train a more mature group of carefully selected men from the Civilian Public Service corps. In August, this special training program was interrupted by national legislation.

Out of these experiences of working together, there emerged a real awareness of unity and of the advantages that would result from closer cooperation; consequently, the formation of a fellowship of Friends Colleges has been undertaken.

The American Friends Service Committee expressed its interest in this concern by making possible a visitation to each of the Friends Colleges. On each campus the administration and faculty discussed mutual problems and areas of cooperation. From these conferences it became increasingly clear that the Friends Colleges should be a greater integrative force within the Society of Friends, special attention being given to ways and means of achieving this closer unity.

There was general agreement that the ablest leadership of the Society should be shared through a carefully planned schedule of intervisitation; that is, upon request a college, would be asked to release a professor for a semester, so that he could give instruction in the colleges extending the invitation.

It was also agreed that an increasing number of students should have the opportunity of post-graduate study in Friends Colleges. Out of the discussion, the belief developed that not only should students be made aware of the present graduate scholarships and the possibilities of earning advanced degrees, but also provision should be made for the young leadership of the Society to study without immediately striving for an advanced degree. This would necessitate an increased number of available scholarships and an integrated program involving the resources of Bryn Mawr, Haverford, Swarthmore, Pendle Hill, and the American Friends Service Committee. The following program of four units was suggested: a study of Friends history, practice and thought; a seminar on the philosophy, policies and program of the American Friends Service Committee; an advanced course in the

student's college major at the institution best equipped in his chosen field; and an individually planned research project or thesis in one of these three areas.

Since education has been historically one of the distinctive contributions of the Society of Friends, it was conceded as essential for the Friends Colleges to create an educational program to help with post-war needs for adult education, for the constructive use of leisure time, and for the definite training of reconstruction leaders.

During the discussions with the college faculties, many other suggestions and ideas were presented. Some of these that should have further exploration are: cooperation with the American Friends Service Committee on a carefully planned personnel program of cultivation, selection, and appointment of students to training projects; the extension of educational projects in the Civilian Public Service camps; the development of a unified publicity and promotional program; the establishment of a file of available and potentially available faculty and staff members, and the

cooperative employment by the Colleges of persons who could give highly specialized courses and who could rotate among the Colleges.

After the visitation to the campuses, a list of the people desired for inter-visitation has been compiled, and recommendations of students to be considered for graduate work are being assembled.

The representatives of the Friends Colleges, who attended the meetings of the Association of American Colleges in January, met unofficially and made preliminary plans for the establishment of a fellowship of Friends Colleges.

Two Philadelphia Friends were overheard at the depot in Richmond. Both were awaiting trains.

First Friend: "Is thee taking the Spirit of St. Louis (all Pullman) or the Jeffersonian" (all chair cars)?

Second Friend: "I am waiting for the Spirit of St. Louis."

First Friend: "That's interesting. So thee travels Pullman. I travel Woolman."

FINANCIAL STATEMENT

Report of United Benevolences

(April 1, 1943 to January 31, 1944)

Received from Yearly Meetings:

Baltimore	\$ 2,032.30
California	510.70
Canada	50.00
Indiana	13,356.77
Iowa	7,444.56
Nebraska	1,789.21
New England	3,358.92
New York	2,172.05
North Carolina	4,853.46
Western	10,603.97
Wilmington	2,001.27
Received from Other Sources.....	4,441.24

Total Receipts\$52,614.45

Distributed to:

American Friends Board of Missions.....	\$39,302.13
Peace Association of Friends in America.....	1,293.10
Board on Christian Education.....	3,233.89
Board on Public Morals.....	481.87
Board of Education	179.51
Fund for Aged Ministers and Missionaries.....	1,690.57
Cooperative Fund	6,132.03
Emergency Fund	295.00
Bank Service Charge	6.35

Total Disbursements\$52,614.45
 Total Budget for 1943-44\$76,000.00
 Amount already received 52,614.45
 Amount to be raised by March 31, 1944.....\$23,385.55

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

HE SAW A MAN

By ROY L. SMITH

One of the impressive facts about Jesus was his ability to see the individual in the crowd. There were probably hundreds of people on the streets of Capernaum that day, but Jesus saw Matthew. No multitude ever became so numerous that in it he was no longer able to see the man.

We have not achieved justice until we have been just to the individual. We have not taught the truth until we have taught specific truths. We have not become Christians until we have become so in particular matters.

It is so easy to sing "all to Jesus I surrender," and then fail to make it exact and precise by surrendering anything in particular.

On general principles it is easy to get men to admit the theory of stewardship, but it is usually an entirely different matter to persuade them to practice specific stewardships. Most men will concede the fact that all they have belongs to God, but to convince them that a particular tenth belongs to him as a definite obligation is an altogether different matter.

Tithing is no more than a token of a larger stewardship, but it usually happens that we do not enter into that larger practice of stewardship until we have entered into a solemn covenant to practice the minor stewardship of the tithe. Just as the wedding ring is the token of an acceptance of a vow that involves all of life, so tithing becomes a token of an all-inclusive stewardship which lays every interest under bondage to Christ.

Most of us find it easy to speak in general terms, and difficult to practice in the specifics. We are ready to be kind, but to be kind we must be kind to unpromising and unrewarding individuals. We are ready to be truthful, but to be truthful in specific instances is something entirely different. We are ready to be brotherly, but to be brotherly to the uninteresting and those of opposite opinions becomes the real test of brotherhood.

No man has dedicated his all to Christ who has not dedicated his particulars.

CREATING STEWARDSHIP

The pastor is most frequently the one who initiates movements which result in the establishment of a new department or committee. The idea of the Stewardship Committee might be proposed by him, or it might just as logically come from a few earnest men and women who believe it to be an urgent need. Together the pastor and such interested members can present it to the whole Meeting at a time when the largest number will be present and when full discussion may be possible. Upon favorable reception of the idea, a nominating committee can be appointed and names proposed at the regular business meeting.

WHAT KIND OF A COMMITTEE?

The membership of the Stewardship Committee should be sufficiently large to represent the total organized life of your Meeting. At the very least, there should be one man, one woman, and one young person, together with the pastor as an ex-officio member. Personnel

should also be selected with consideration of their ability and willingness to promote stewardship principles and practices. They must effectively represent their respective groups in helping to build the complete program for the year.

- WHAT CAN THE COMMITTEE DO?
1. Meet regularly, preferably once a month.
 2. Keep itself fully informed on all new developments in the denominational stewardship program.
 3. Secure the new stewardship literature from time to time from the Stewardship Committee, Friends Central Offices, 101 South Eighth Street, Richmond, Indiana.
 4. Work out a well balanced program of stewardship education and activity for the whole Meeting for the year.
 5. Cooperate with the Christian Education Committee in your Meeting in encouraging the Bible school teachers to emphasize the stewardship points in the Sunday lessons, in presenting special emphases to the departmental assemblies at regular intervals.
 6. Use the weekly or monthly news letter for appropriate stewardship messages in crisp sentences or brief pointed paragraphs. Include poems and Scripture quotations, announcements of denominational emphases and other stimulating stewardship suggestions.
 7. Be Creative! Spend time at your meetings discussing new ways of making the program more effective. Examine the experiences of other churches in this field of activity and profit by them.
 8. Use your Stewardship Committee of the Five Years Meeting to the limit! They have much to offer you and will welcome opportunities to work with you.

That which I kept, I lost.
That which I gave, I have.

WHAT YOU DECIDE TO GIVE IS UP TO YOU

My Income Is:		\$1000.	\$1200.	\$1500.	\$1800.	\$2100.	\$2400.	\$3000.	\$4000.	\$5000.
I give to my Church		which is the percentage of my income shown below								
Weekly	Annually									
\$.10	\$ 5.20	.52%	.43%	.35%	.29%	.24%	.22%	.17%	.13%	.104%
.25	13.00	1.3%	1.08%	.87%	.72%	.62%	.54%	.43%	.32%	.026%
.50	26.00	2.6%	2.16%	1.73%	1.45%	1.23%	1.04%	.87%	.65%	.052%
1.00	52.00	5.2%	4.33%	3.5%	2.9%	2.47%	2.16%	1.73%	1.3%	1.04%
1.50	78.00	7.8%	6.5%	5.2%	4.33%	3.70%	3.3%	2.6%	1.95%	1.56%
2.00	104.00	10.4%	8.6%	6.93%	5.8%	4.94%	4.3%	3.4%	2.6%	2.08%
3.00	156.00	15.6%	13%	10.4%	8.5%	7.42%	6.5%	5.2%	3.9%	3.12%
5.00	260.00	26%	21.66%	17.3%	14.4%	12.35%	10.83%	8.66%	6.5%	5.20%
10.00	520.00	52%	43.3%	34.6%	28.8%	24.7%	21.7%	17.3%	13%	10.4%

"On the first day of the week let every one of you lay by him in store as God hath prospered him."
Issued by H. P. Demand and Associates—100 North LaSalle Street, Chicago, Illinois.

Forum

Editor, THE AMERICAN FRIEND:

Enclosed is a check in payment for renewal of subscriptions to THE AMERICAN FRIEND.

In a recent letter from Dr. ——— he had this to say about THE AMERICAN FRIEND: "I have recommended the Friend's magazine to quite a number of people. It is the one magazine I certainly should not want to do without." There are some more of us who feel the same way.

PAUL D. MILLER.

Toledo, Ohio.

Editor, THE AMERICAN FRIEND:

Why do many Friends in the United States of America use the word *thee* in the nominative case (subject of a sentence)? Do they not say, for example, "*Thee* is early," or, "*Was thee* there?" But would they say "*Me* is early" or, "*Was him* there?"

Should not such persons, who are so particular to use a form which is exclusively singular in number, be also careful to use a grammatically correct case form? Is *thee* used in the nominative case anywhere in the commonly possessed 1611 Bible, which they apparently are unsuccessfully trying to imitate?

But why should anyone in 1944 want to refuse to use the forms of the second person singular which are accepted as grammatically correct by ninety-nine percent of the people of his country? What is wrong today about the use of *you*, singular number?

JOHN ELTON WHITESIDE.

Syracuse, New York.

FRIENDS' SCHOOLS AND THE NEGRO

Editor, THE AMERICAN FRIEND:

It is very discouraging to me as a young Quaker, having been inculcated with Quaker ideals in the church, in the home and in a Friends' college (in a rather remote form), to be suddenly awakened to the realization that a majority of people who profess adherence to the religious principles embodied in The Society of Friends either do not really believe them, only believe them orally or do not understand them. This is quite evident in the number who have gone to war or are supporting it mentally, spiritually, and financially, as well as in the practice of racial discrimination, to mention only two.

For some reason or other the white man has acquired a concept of mental superiority over the colored man. It certainly isn't innate as God created us

both as free and equal to inhabit the earth. Therefore this perverted attitude must be man-made, just as wars are man-made. Are we so perfect and so without sin that we are qualified to even judge, let alone condemn, a man or woman because his or her skin is darker than ours? It is this sort of condemnation that sows the seeds of hatred, and its ally, war. If the white race continues its mental and physical persecution of the colored races throughout the world, we will next find ourselves involved in a racial war and we will have a hard time finding even an emaciated scapegoat then.

White society says the Negro isn't intellectually on the same level and yet enough Negroes, who had the fortitude to overcome insuperable odds, have disproven this fallacy many times. The main reason most of them are illiterate is because they haven't been given equal opportunity to take their rightful place in society as human beings. Can we truthfully call ourselves Christian if we fail to treat the colored man as a fellow member of our world community-in-the-making? Do we as Friends still believe in the principles that gave birth to The Society which certainly embodies respect for our fellow man regardless of race, creed or color? If we have but an oral affiliation with The Society of Friends, then I suggest we quietly fold our tents and join hands with one of the many Christian organizations that does not profess to hold our testimonies. If, on the other hand, we wish to give expression to those principles, then may I suggest that our actions be more consonant with our professed convictions.

RICHARD E. WOODARD.

Editor, THE AMERICAN FRIEND:

Two statements have struck the writer like hard body blows in the past three weeks. The first was that the idea is spreading and gaining weight, especially among military and civil leaders, that the United States must ultimately fight Russia. The second came from a member of the Commission appointed by the President to help lay the plans for a just and durable peace. Since the Cairo and Teheran conferences the members of that Commission have received word that they should not hope for much out of the peace, warning the church people not to count on too much justice or mercy in the terms.

Here hundreds or even thousands of Friends have joined their fellow citizens in support of the war. They have seen only the attack on Pearl Harbor without realizing that if Japan had passed an "American Exclusion Act" we might have been the ones plotting war since 1924. We have forgotten that we can-

not expect good to come out of evil. No matter how fine the ends sought—a world safe for democracy, a warless world—the means used corrupts the end.

It would be as logical to promote honesty by stealing as to promote peace by fighting. Fox and the early Friends were right; war is unChristian, anti-Christian and futile. For nineteen hundred years Rome, the Moslems, Charlemagne, the Holy Roman Empire, France, Spain and a score of other countries have unfailingly proved that "they that take the sword perish by the sword." Now will our marvelous country follow in their train? Are we as ignorant and dumb as the others? Are our boys dying absolutely in vain? God forbid.

But it looks that way if we cannot expect much to come from the peace table, and if we must fight Russia. Friends, do we not need to repent and again follow Christ as "the Prince of Peace?" God grant that all present day Friends live in the power of the Spirit that takes away all occasion of wars.

While hatred, fanned to a flame by the winds of war, may drive out love, it is still true that the evil of hate can be overcome with the good of love. I want to be one of God's people. God is love—therefore I dare not let hatred drive love out of my heart lest I lose God. May we so live in the Spirit of love that, so far as we are concerned, we will have no enemies.

MILTON H. HADLEY.

Quaker Hill.

FROM A FARM MOTHER

Executive Secretary, Rural Life Association:

At our home we just live day by day with each one in the family sharing the responsibilities of the home and farm. Our children are taught that it is their duty to help keep things going. These are the things we owe our children, a faith in God, the privilege of being reared in a Christian home, good health, the best that medical profession and loving care can give, the foundation of a good character. These are priceless possessions that silver and gold cannot buy.

If you want your children to learn to love the farm, you as parents must first have a love for all outdoors. Never be too busy to go see the things they want you to see. A pretty bird, a flower which may be only a weed, a snake or maybe a toad. Teach them to see the beautiful things in nature. There are lots of things to be seen in the clouds: Rocky Mountains, Pike's Peak, Australia or our own United States of America. Teach them to love the rain. It's just

as necessary to us as the sunshine. As a little girl, I loved to go out in the rain barefooted, just to have the mud squash between my toes. There's something different about mud in the rain. Our boys put on their swimming suits and run out in it.

Children must also have some part in the profits. The 4-H Club work has been an answer to a lot of these problems. Teach a boy what it takes to make a hog out of a pig and he will have a better understanding of Dad's problems. There are a number of projects, a dairy calf, a hen and chickens, a plot of corn or wheat, or a victory garden, each one helping to show a boy or girl how to do the work on the farm.

Everything must have an objective. The objective of 4-H work is the finished project and exhibit at the fair. This year we substituted a week at the 4-H camp for the fair and from all reports it was a very profitable as well as enjoyable substitution. One of the most important benefits was learning how to live with others. We must have an objective in our lives, too. My objective is to make good American citizens out of my sons. We learned in the Sunday School lesson a few weeks ago that it takes more than good morals to make a good citizen. Service must be included with good morals and there is no better way to teach service than by sharing responsibilities in the home.

EDNA MCKENZIE.

JESSE HOLMES MEMORIAL CHAIR

It was highly appropriate that the Jesse Holmes Memorial Chair should be established in the School of Religion at Howard University. It is not only in keeping with the spirit and interests of Jesse Holmes but it is a significant Quaker opportunity for building interracial friendliness.

J. Calvin Keene a Friend and a doctor of philosophy from Yale University is occupying this position very acceptably. Dr. Mordecai Johnson, president of Howard University heartily commends this move for a greater bond of faith between the races.

Since government appropriations can not rightly be applied to the School of Religion it is necessary to depend upon Friends and friends of the school and of Jesse Holmes for its support.

About \$2,000 is still needed for the year 1944-1945. Any Friends wishing to have a part in this venture should communicate with Brand Blanshard, Swarthmore, Pennsylvania, or Allen J. White, 2111 Florida Avenue, N. W., Washington, 8, D. C.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

NEIGHBORLINESS

They helped everyone his neighbor; and everyone said to his brother, Be of good courage.—ISAIAH 41:6.

* * * *

Come in the evening, or come in the morning,

Come when you're looked for, or come without warning,

Kisses and welcome you'll find here before you,

And the of'ner you come here the more I'll adore you.

THOMAS O. DAVIS.

* * * *

A bad neighbor is as great a plague as a good one is a blessing; he who enjoys a good neighbor has a precious possession.

HESIOD.

* * * *

Le's go a-visitin' back to Griggsby's Station—

Back where the latchstring's a-hangin' from the door,

And ever' neighbor round the place is dear as a relation—

Back where we ust to be so happy and so pore!

I want to see the Wiggenses, the whole kit-and-bilin',

A-drivin' up from Shallor Ford to stay the Sunday through;

And I want to see 'em hitchin' at their son-in-law's and pilin'

Out there at 'Lizy Ellen's like they used to do!

JAMES WITCOMB RILEY.

* * * *

They all knew what I said well enough, but when I spoke to 'em about what was rill interestin' to me, seemed like their minds didn't *click*, with that good little feelin' o' rilly takin' it in. My i-dees didn't seem to fit, quite ball and socket, into nobody's mind, but just to slide along over. . . . An' still, you can't be friends when they's only one of you. It's like tryin' to hold a dust-pan an' sweep the dirt in at the same time. It can't be done—not thorough.

ZONA GALE.

* * * *

What we've got to do, is to keep up our spirits and be brotherly. We shall come all right in the end, never fear.

CHARLES DICKENS.

Next morn we wakened with the shout
Of merry voices loud and clear;
And saw the teamsters drawing near
To break the drifted highways out.

...

Before our door the straggling train
Drew up, an added team to gain.
The elders threshed their hands a-cold,
Passed, with the cider mug, their jokes
From lip to lip; the younger folks
Down the loose snow-banks, wrestling,
rolled,

Then toiled again the cavalcade
O'er windy hill, through clogged ravine,
And woodland paths that wound between
Low dropping pine-boughs winter
weighed.

From every barn a team afoot,
At every house a new recruit.

JOHN G. WHITTIER.

* * * *

Dear Lord, teach us the beauty and value of friendly association and visiting with our fellows. Help us to gain from our friends joy and strength, and may we bring encouragement and richness into many lives.—Amen.

CECIL E. HAWORTH.

IN THE SPIRIT OF THE MASTER

The following is a Minute from Scipio Quarterly Meeting, gathered at Buffalo, New York, February 6:

As members of the Religious Society of Friends we are inexpressibly shocked at the reports of atrocities perpetrated upon American prisoners at Bataan; and our hearts go out in compassion to their families in their sorrow and anxiety. But we deplore the fact that the reports should be used to arouse the spirit of vengeance in the American mind against the entire Japanese people.

We realize that the great mass of the Japanese are helpless in the control of the military machine and cannot be generally condemned. We especially plead that the spirit of vengeance be not turned against our Japanese-American fellow citizens. We plead for sympathetic consideration for their tragic situation.

We ask whether on the grounds of our own self-interest the spirit of revenge will safeguard other prisoners still in enemy hands; whether threatened revenge truly honors the dead; and whether it will not prove to be an obstacle when the time of peace arrives in establishing that international good will which alone can bring a better future. As Christians we urge that we may rise above thoughts of reprisal in the spirit of the Master who lived the testimony of love and reconciliation.

Book Reviews

THE SMALL COMMUNITY: FOUNDATION OF DEMOCRATIC LIFE

BY ARTHUR E. MORGAN

Harper, New York, 312 pp., Price \$3.00.

The seed bed of society lies in the village or small town, in the opinion of Arthur E. Morgan, who has written an important book which he entitles "The Small Community: Foundation of Democratic Life."

For thousands of years small communities have been the sources of city populations. They have also been the chief source of national and international leadership. Today the small community in America is tending to disappear, due to neglect and exploitation.

Factors which produce a great civilization, points out the former president of Antioch College, are those nourished in the small community. Art, business, science, government, are the *fruits* of civilization. The *roots* are elemental traits—good will, neighborliness, fair play, courage, tolerance, open-minded inquiry, patience. All of these qualities flourish better in small communities than in great cities.

A man of wide experience in the fields of engineering, education, social planning and community development, Arthur Morgan has written a book which should be a source both of inspiration and practical help to Friends, young and old, who are concerned for the future of civilization. In its pages one finds many suggestions for small community development which hold out hope for a way of life that deserves to, and should, survive.

The Conscientious Objector and the Law, by Julien Cornell. The John Day Company, New York. 154 pp., price \$1.75.

This book, written by a Quaker lawyer, ought to be read by everyone who is at all interested in the relationship of the conscientious objector to his government. A Quaker can write with sympathetic understanding, and a lawyer who has interested himself in these court cases can interpret them accurately to us. It is important that a minority speak the truth with disciplined tongues and not let heat and emotion tempt them to extravagant generalizations on a subject where they may feel keenly their minority positions as witnesses for their religious beliefs. This book will perform this service for us if we read it carefully.

Especially is the chapter valuable wherein our handling of the problem is compared with the English experience.

The author points out the fact particularly that we could have learned from their dealing with the problem how to avoid our present predicament with two thousand conscientious objectors in federal prisons—for they preceded us in England by at least two years. Yet our experience in this war is so far ahead of the dismal showing we made twenty-five years ago that every sincere man will want to help conserve those gains while still conscious of the failures which confront us today.

This book ought to be owned and read by every C.O. Then he could speak accurately on the subject. Then he could loan it to questioners who want to go into the subject more deeply. For myself, I should be relieved to have the author representing me if I ever needed such help.

GEORGE R. BENT.

THE CHURCH AND ITS YOUNG ADULTS

BY J. GORDON CHAMBERLIN

Abington-Cokesbury Press, Nashville, Tennessee, 124 pp., cloth, price \$1.00.

In your own local Meeting, is the most overlooked and neglected group the "in-between" group of the young adults? Many books have been written on young people and church work with young people. There has also been much material in the general adult field. But there has not been sufficient treatment of the educational opportunities with the young adults. The author rightly calls atten-

tion to the strategic importance of finding and utilizing this group in the great work of Christian education.

The first section of the book is entitled "Young Adults." Here the author defines and differentiates the groups belonging to this classification. He also delineates their characteristic interests, their particular problems and needs. In the next section on "A Universal Dynamic," he offers the world-wide mission of Christianity as the great cause which alone can adequately challenge these young adults. They cannot be fully awakened and interested in secondary and peripheral causes. In the final section, on "Creative Churchmanship," he develops the question of methods and programs. The main emphasis is on providing the proper stimulus and soil for creative growth and work.

For all teachers, pastors, and other leaders of young married classes, young business women's groups, and the young men who will return after the war—here is a book with a real challenge. Here is the opportunity to work with an age group which can be creative. Their resources and creativity can be saved for the church and the Kingdom, or they can easily be lost through lack of vision or an absence of a program that challenges.

This valuable little book is now available in the Friends Lending Library, 101 South Eighth Street, Richmond, Indiana. Many local Meetings, however, will want to purchase a copy for continual use.

JAMES R. FURBAY.

AN UNUSUAL OFFER

Many people will be interested in THE AMERICAN FRIEND as it comes under the direction of the new Editor. To old and new subscribers alike we offer here a combination of literature, that should be of special interest to all Friends, at a greatly reduced price.

Regular Price

THE AMERICAN FRIEND for one year.....\$1.50
NOT BY MIGHT by Sylvester Jones..... 1.50
CHILDREN AND QUAKERISM by Walter Homan... 1.50

Total.....\$4.50

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101 South Eighth Street
Richmond, Indiana

QUAKERDOM • AT • LARGE

Howard and Rosemary Harris, members of Center Meeting, Iowa, have gone to Scattergood Hostel where they are leading in the physical rehabilitation and improvement of buildings and grounds. It is hoped that a work camp may be established in the Summer. This program looks toward the possible re-opening of Scattergood next Fall as a Quaker academy.

* * * *

No CPS man can question that the vast areas of ignorance, misinformation and misunderstanding which exist between the C. O. and Congress are responsible for much ill-advised action during the past three years. An opportunity to do away with some of this ignorance, misunderstanding, and misinformation regarding the facts of what Congress did, and to a certain extent why Congress did or did not do some things in respect to the C.O., has recently been made available by the publishing of an attractive ninety-six page booklet by the NSBRO, entitled: *Congress Looks at the Conscientious Objector*. This can be obtained from the National Service Board, Box 1636, Washington, 13, D.C.

* * * *

Under the leadership of Walter Van Kirk, the Federal Council of Churches is proposing that the denominations represented in the Council assume responsibility for regular visitation and ministry to the men in CPS. It is hoped that the churches will designate ministers who will be responsible for occasional visits, and others who will regularly meet with the men for discussions and worship. In addition, it is proposed that the churches in the Council unite in providing chaplains for the government camps.

* * * *

Howard Elkinton, Friends CPS educational field worker, wrote recently after a visit at the Trenton, North Dakota, CPS Camp: "The service of wives of Civilian Public Service men is often as significant as that of their husbands. One young woman whose husband is at the Trenton camp is teaching back in the hinterlands of North Dakota hills. There is not even a road leading to the school house—only cow paths wind toward it. She lives in the school room. When the sixteen children go home at the end of the school day, she unfolds her equipment into the furnishings of a living room. Here she cooks her food, studies by a kerosene lamp and lives alone with her thoughts out in the broad,

lonely prairies. When the children return to school, they find a warm welcome to the 'home' of their teacher."

* * * *

From Ames, Iowa, Rosemarie Allen has gone to spend some months at Powell House, home for new Americans in New York City, as a staff member, with general and extensive responsibilities. The Allen home in Ames is a center of friendliness and concern for other people and she'll be missed in that circle, but she is greatly appreciated by the family at Powell House.

* * * *

Winslow H. and Ruth Frazer Osborne of Concord, New Hampshire, recently completed seventeen months as directors of CPS camps, first at Cooperstown and then at Big Flats, New York. On December 1 Winslow Osborne joined the staff of the National Service Board of Religious Objectors in Washington, D. C. His work will be with conscientious objectors who are in the prisons, both civil and military. There are about two thousand such men in the civilian prisons at the present time. Ruth Osborne is assisting Edith Maul who is directing the International Student House operated by the American Friends Service Committee in Washington. They are living at 1421 Chapin Street, Washington, D. C.

* * * *

Eli and Sarah McCracken will celebrate their sixty-third wedding anniversary on March 12, 1944. They are members of First Friends Meeting at Marion, Indiana.

* * * *

Bertha Day, member of Jonesboro, Indiana, Friends Meeting and former pastor, is recovering from a fall in which her arm was injured, necessitating an operation.

* * * *

Word comes from Elden H. Mills that the basement of the new Congregational church, in Hartford, Connecticut, of which he is minister, has been completed and dedicated. It has been finished for use until the final building is possible after the war. In the meantime the congregation has used the facilities of a nearby synagogue.

* * * *

Caspar and Elizabeth Hanson of Gary, South Dakota, are spending the winter in Idaho with their sons, Edwin of Boise and Elroy of Star. They are finding relatives and friends who formerly lived in Dakota and are enjoying the Friends Meetings in the two communities.

NEWS OF OUR MEETINGS

Spring Bank Quarterly Meeting was held at Plainview, Nebraska, on February 5 and 6. The Meeting on Ministry and Oversight was opened with prayer by Mable Tyler and the discussion on Discerning of Gifts and Their Use led by Grover Tyler. After a worship service the business session was held. Burl Tappana spoke at the afternoon meeting. The Saturday evening message was brought by Lela Battin. The Sunday morning sermon was given by Grover Tyler, and during the service the presence of God was manifest. The afternoon service was given over to the young people who presented a splendid program. Grover Tyler addressed the group, and special music was furnished in song by Oscar and Lela Battin, Dale and Willadine Benton and others. Meals were served by the Plainview Meeting during the sessions.

* * * *

New Burlington Meeting, Wilmington Yearly Meeting, is fortunate in securing the pastoral leadership of Wendell Emrick, who is at present a student at Bonebrake Theological Seminary, Dayton, Ohio. His ministry in song is particularly appreciated, and his work with young people very effective.

* * * *

During the month of January the evening Friendly Hour at University Friends Meeting, Wichita, Kansas, was sponsored by the Missionary Committee and the programs were built around the theme, "Together We Build America." Guest speakers appeared on the program, presenting the problems faced by their group and their contributions to American culture. The groups represented were the Negro, Syrian, Mexican, Jewish, and the Japanese-Americans. The series closed Friday evening, February 4, with the annual missionary church supper and program.

* * * *

During the annual week of prayer Wabash, Indiana, Friends joined in union services with other churches of the city, sponsored by the Ministerial Association. Dr. Henry Hitt Crane of Detroit spoke out of his wide experience as a world traveler. His theme was, "Exploring the Secret Spiritual Power." Various churches furnished the special music, and on Wednesday evening the Friends' choir sang an anthem, "Let There Be Peace."

In the spirit of evangelism, with the able assistance of Richard R. Newby as evangelist, Ridgefarm, Illinois, Meeting reports a series of meetings with good attendance. Through splendid messages, and the presence of the Holy Spirit, souls were brought into the fold, and the Meeting has experienced a quickening of spiritual life as well as an increase of membership.

* * * *

The young people of University Friends Meeting, Wichita, Kansas, observed National Youth Week, January 30 to February 6. Six of the young people conducted the devotional period over the radio. The devotional period of Monthly Meeting was also led by a college student. On February 6, after joining in the city-wide youth service in the afternoon returned to the Friends church for a fellowship hour for which members of the Women's Union were hostesses. The young people had full charge of the evening service. Groups of the Women's Union are sending cookies to the men in service in this country.

* * * *

The annual Christian Endeavor banquet of the Bangor Quarterly Meeting was held February 2 at the Friends church at Marshalltown, Iowa. The young people of the local church prepared the decorations in the Christian Endeavor colors of red and white, with world globes on the tables depicting the Christian Endeavor around the world. The young people of the Quarterly Meeting planned and participated in the program, the theme for which was, "One Faith and One Fellowship." Cecil E. Hinshaw, President of William Penn College, addressed the group of one hundred young people. The meeting closed with the candlelight handclasp of fellowship, the singing of "Blest Be The Tie That Binds," and the Christian Endeavor benediction.

* * * *

The joint meetings of Blue River Quarterly Meeting of Illinois Yearly Meeting, and Chicago Quarterly Meeting of Western Yearly Meeting, were held on Saturday, February 5 in John Woolman Hall, Chicago, with 57th Street Meeting, which is a united meeting belonging to both quarterly meetings.

There was a notably wide attendance. Reports were made from the monthly meetings of Peoria, Oak Park, Clear Creek (McNabb, Illinois) 57th Street Meeting, Waukegan, Chicago and Evanston; from Milwaukee, a preparative meeting under Evanston; and Penn Valley, a newly established preparative meeting in Kansas City under 57th Street; and from the Aurora Friends whose new home meeting Chicago monthly meeting is encouraging. Reports

were also made of a friendly visit to the Madison, Wisconsin, meeting by representatives of Chicago Quarterly Meeting, and of the condition of the Stilwell meeting in which Chicago Friends have taken considerable interest. William Mackensen told of his recent travels among Friends meetings, and particularly of the Friends of the south-central area, where a new yearly meeting may be taking shape.

George R. Bent, a member of 57th Street Meeting, loaned by Berea College to the Civilian Public Service staff, gave in the evening, a candid picture of the finances of Friends' CPS; and the quarterly meeting was also much interested in reports from two of the men in a local "guinea-pig" unit of CPS, taking physiological tests on a project of the National Research Council.

* * * *

In observance of Race Relation Sunday the Social Service Committee of Wabash, Indiana, Friends Meeting arranged for the pastor of the colored church to speak during the Sunday school hour. Accompanied by his wife, he preceded his remarks with a solo "He Understands." Parvin Bond had charge of the worship service in the absence of the pastor, Grant Johnson, who is assisting in a two weeks series of meetings in Georgetown, Illinois, Meeting.

* * * *

W. O. Mendenhall, whose long and active career in Quaker education has included association as student, teacher, or administrator with six Friends col-

leges, has just spent a little over a week on the Guilford College campus, speaking at chapel and the meeting for worship, giving special lectures, and meeting informally with student and faculty groups.

His Guilford visit was the first stop in a tour of the Quaker colleges of the nation in the interest of strengthening the spiritual life of the generation that will largely form the Quaker leadership of tomorrow. His tour follows that which Clyde A. Milner, president of Guilford College, made last November to all the Quaker colleges in America. Both trips are an outgrowth of recent efforts by the Quaker colleges to strengthen and increase the spiritual bonds that unite them in their common Quaker heritage.

* * * *

A. William Hire, a Guilford College graduate of 1933 who, after teaching in Hawaii for several years, is now completing his doctorate in psychology at Harvard, has been appointed assistant professor of psychology and dean of men at Guilford for the spring semester. Following his semester's work at Guilford he will return to Harvard to finish his degree.

* * * *

Friends and friends of Friends in the District of Columbia are being asked to meet together on the second and fourth Thursdays of each month, beginning February 24, in search of deeper fellowship and growth in the life of the spirit, an unhurried search which will shed

FROM VICTORY TO PEACE

By PAUL HUTCHISON

THE Managing Editor of *The Christian Century* here presents a penetrating analysis of the stupendous political, economic and social problems which all Christendom will face after victory—but before peace. Only an informed and aroused Christian church, he says, deeply aware of, and willing and eager to accept its responsibility, can assure a *just* and *durable* peace. A book directed to those who realize the power of an articulate Christianity in waging a successful peace.

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more light on the problems of the spiritual life.

Ever since its beginning the Society of Friends has placed a high value upon the small groups which have found mutual strength from sharing their problems and experiences with one another. Such groups can always be growing points of fresh life and understanding in our Society, and in these days of tension and confusion they may become even more significant and useful. A Friend wrote recently: "Although this is a social age in which we live, social contacts have in general been shallow and superficial. . . . Man is hungry in this period more than in any other for fellowship that goes deeper than just surface friendship." Because of these convictions the present series of get-togethers has been planned. They will be held at Friends Meeting of Washington, 2111 Florida Avenue, Northwest, Washington, D. C.

East Whittier, California, Friends Church reports that gifts to the amount of \$775 were given at the Bible School White Gifts offering taken at Christmas, this being distributed in several areas of missionary and relief work. R. Earnest Lamb, Yearly Meeting Superintendent, and Glen Switzer, President of the Yearly Meeting Men's Extension Movement, in a recent evening service presented the development of the Yearly Meeting's newest church project at Spring Valley, near San Diego. Colored pictures were shown. Several men from this Meeting assisted in putting the first unit of this church in readiness for dedication on Sunday, February 6. Blaine Bronner is the pastor. On January 30 a service plaque was dedicated. On February 15, 16, the Annual Mid-winter Conference of California Yearly Meeting will be held at East Whittier.

The Missionary Society of East Whittier, California, held its December Meeting at the home of Amy Smith. Caroline Trueblood spoke of the work being done in Smokey Mountain region of Tennessee which she had visited. This was followed by the business meeting. In January the meeting was held at the parsonage with Helen Walker of Whittier as guest speaker.

Following Meeting, First Day, Second Month 6, 1944, Irving Street Monthly Meeting of Washington, D. C., held a suburban day dinner in honor of the new executive secretary for Baltimore Yearly Meeting, Harold Tollefson, his wife, and three daughters. The dinner was attended by forty persons, following

which the young people led in an informal program and group singing of hymns.

We look to the home for that serenity of mind in which the fruits of the spirit may develop. When husband and wife share each other's aims, help each other in achieving them, and work together in sympathy and mutual confidence, their influence is felt by all who come in contact with them. In such a home both parents share with joy the responsibility for the care of the family, while the children grow naturally to be helpers and companions in the family circle.

Principles, Philadelphia Yearly Meeting Discipline.

BIRTHS

- BOWLES—To J. W. Jr. and Martha Bowles, a son, Charles Edward, at Wichita, Kansas, on January 23.
- JONES—To Donald C. and Mildred Carr Jones, a daughter, Carol Sue, on December 16, at New Burlington, Ohio.
- KEMP—To W. Chester and Gracia Kemp a daughter, Patricia Eleanor, on January 21, at Wichita, Kansas.
- MCCRACKEN—To Mr. and Mrs. Clyde McCracken at Fairfield, Iowa, on December 24, a son, Edward Ray.
- WALLACE—To Jack and Carolyn McKinney Wallace, a son, Dwight Douglas, on December 26, at New Burlington, Ohio.
- WELLS—To Russell and Betty Wells, February 6, a son, Michal Wayne, at Springfield, Kansas.

MARRIAGES

- CONKLIN-MIARS—Ruth Esther Miars, daughter of Clifford and Hetty Walton Miars, to William Conklin of Sabina, Ohio, on February 5 at the Friends church in New Burlington, Ohio.
- ETHERINGTON-TUCKER—Mary Arlene Tucker to Ralph Etherington of New London, Indiana, on November 25; Frank Stafford, Minister.
- GRAHAM-KREINER—Viola Jo Kreiner to Chester A. Graham, both of Detroit, Michigan, on February 6, at the home of William and Florence Adams in Highland Park, Michigan, under care of the Detroit Meeting, after the manner of

Friends. They will reside in Birmingham, Michigan.

MELSON-RICKETTS—Mary K. Ricketts, daughter of Dr. and Mrs. R. A. Ricketts of Zearing, Iowa, and Weston Melson, son of Mr. and Mrs. O. A. Melson of West Liberty, Iowa, at the Friends Church in Marshalltown, Iowa, January 30. Weston Melson is a member of Springdale, Iowa, Meeting. Orval H. Cox officiated.

PEEBLES - HOPKINS — Edna Hopkins, daughter of Mr. and Mrs. Harry Hopkins of Knightstown, Indiana, to Paul Peebles, son of Mr. and Mrs. J. C. Peebles of Wabash, Indiana, on February 2 in Phoenix, Arizona.

DEATHS

- CRUMLY—Ida J. Crumly on January 23 at the age of eighty years. The daughter of Samuel and Catherine Crumley, she was born near Richland, Iowa, and most of her life was spent in that vicinity. She was a birthright Friend. Services were held at Ackworth, Iowa, with Bernard Mott, pastor of Indianola Friends Church, officiating. One brother, Owen, survives.
- GRIEVE—Mae M. Grieve of Harmony Friends Meeting, near Wessington Springs, South Dakota, at her home on January 1, aged sixty-eight years. She had served as clerk of the monthly meeting, overseer, and Sunday school superintendent.
- KENWORTHY—Ethel Hubbard Kenworthy on January 16 at the age of fifty-nine years. She was a member of New London, Indiana, Friends Meeting. Surviving are the husband, Verlin Kenworthy; a daughter, Alice, and two sons, Glen and Clarkson. John Baxter, pastor of New London, officiated at the services.
- MILLER—Marie Miller at Kokomo, Indiana, on January 31, at the age of thirty-three years. She was a member of New London, Indiana, Friends Meeting. Services were in charge of Frank Stafford and the pastor, John Baxter. Surviving are the husband, Donald Miller, and young son, Larry Lee.
- TROUT—Rhoda Keziah Trout, on December 20 at the age of seventy-eight years, in the home of her daughter in Kellogg, Iowa. She was united in marriage with L. L. Trout in 1885, and was the mother of ten children, nine of whom survive. A birthright Friend, she was faithful to the trust of training her children to Christian service. Services were held in the Center Friends Church, with Mrs. Anna Alberty of Weldon, Iowa, a former pastor, in charge.
- WEESNER—Alonzo S. Weesner on January 20, 1944 at the age of eighty-nine. He had been a member of Wabash, Indiana, Friends Meeting for the past fifty years. Surviving are a sister, Rose Jenkins, and several nieces and nephews. The services were in charge of J. Grant Johnson.

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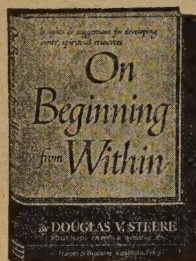
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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m. Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 1806 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAIn 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11thth Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515

Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45; and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. Riley 5224, office telephone.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m.

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone PL 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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